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NO. IX.

A FEW REFLECTIONS ON

The Rights, Duties, Obligations, and
Advantages of Hospitality.

BY DR. CORNELIUS WALFORD, F.L.A. F.S.S.
F.R.Hist.Soc.

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BARRISTER-AT-LAW; "MASTER OF THE ROLLS"
IN THE SETTE.

*Read before the "Sette" at the Freemasons' Tavern on
Friday, February 5, 1885.*



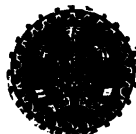
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No. 115.

Presented unto

B. S. Walcott-Sydney

by

The author



DULCE EST DESIPERE IN LOCO.—Horace.

DULCE—*Delightful*, says the poet,
EST—*is it*, and right well we know it,
DESIPERE—*to play the fool*
IN LOCO—*when we're out of school.*

W. M. T.





A few Reflections on Hospitality.

I charge thee invite them all : let in the tide
Of knaves once more ; my cook and I'll provide.

Timon of Athens.



It has been said that England is a nation of gluttons. This may be tempered down into meaning that Englishmen dine together on very small provocation. I do not believe in the gluttonous intent, and mainly for this reason,—that I have remarked of men who dine out most that

they are frequently of very abstemious habit.

I believe that with the Anglo-Saxon race hospitality became an instinct at a very early period; and that it soon came to produce an influence—an influence of lasting character—alike upon the race and its institutions.

EPICURISM.

It will be gathered, I hope, from these opening observations that I have no sort of intention to limit my remarks to mere epicurism. It would be comparatively easy to trace the development of the epicurean art through the early civilised nations. The grand Roman banquets, of which we read, seem to have a fascination peculiarly their own. Macrobius places on record the following description of a supper given by Lentulus. For the first course (says the officer of the household of Theodosius)

there were sea hedgehogs, raw oysters,* and asparagus; for the second a fat fowl, with another plate of oysters and shell-fish, several species of dates, fig-pickers, roebuck, and wild boar, fowls encrusted with paste, and the purple shell-fish then esteemed so great a delicacy. The third course was composed of a wild boar's head, of ducks, of a compôte of river birds, of leverets, roast fowl, and Ancona cakes, called *panes picences*, which Kirwan considers may have somewhat resembled Yorkshire pudding.

The French authorities, who have long been chief in matters gastronomic, assert with great unanimity that the Greeks and Romans, notwithstanding their luxury and

* It may be noted, regarding the oysters eaten on this and other such occasions, that there is abundant evidence that they were obtained from England,—probably from Colchester, the Camalodunum of the Romans in Britain,—and they (the Romans) learned the art of preserving these bivalves alive during the longest journey.

civilisation, were mere children in the preparation of their viands. The reason of this, says Carême, is that they sacrificed too much to sugars, fruits, and flowers, and that they had not the colonial spices and learned sauces of Mediæval and modern cookery. It is admitted that the "officers of the mouth" of Lucullus and Pompey were possessed of secrets to stimulate the jaded appetite, and to give tone to the debilitated stomach; but in their *cuisine*, as a whole, they were most defective.

In the Middle Ages, all trace of the former art of cookery passed out of sight. The ecclesiastics were the first to make any attempt towards a revival. On this point I shall have some quaint facts to offer hereafter.

COOKERY AS AN ART.

It may be useful to note that, even with the French, cookery did not assume the position of a fine art until the middle of

the last century, when that remarkable work, "*Dons de Comus*," appeared,—it is believed, in 1740. It was composed by M. Marin, cook of the Duchesse de Chaulnes ; but its learned and ingenious preface, signed De Querlon, is by Father Brumoy, a Jesuit. Here is the comparison he gives between ancient and modern cookery :—

Modern cookery, established on the foundations of the ancient, possesses more variety, simplicity, and cleanliness, with infinitely less of labour and elaboration ; and it is withal more *sçavante*. The ancient *cuisine* was complicated and full of details. But the modern *cuisine* is a perfect system of chemistry. The science of the cook consists in decomposing, in rendering easy of digestion, in quintessencing (so to speak) the viands, in extracting from them light and nourishing juices, and in so mixing them together, that no one flavour shall predominate, but that all shall be harmonised and blended. This is the high aim and great effort of art. The harmony which strikes the eye in a picture should in a sauce cause in the palate as agreeable a sensation.

This little book was followed by a spruce satire, under the designation of "*Lettre d'un Bâtissier Anglais au nouveau Cuisinier Fran-*

lais," wherein the *soi-disant* pastry-cook deals some hard blows at the Jesuit :—

Thus the more the nourishment of the body shall be subtilised and alembicated, the more will the qualities of the mind be rarefied and quintessenced too. From these principles, demonstrated in your work, great advantage may be reaped in all educational establishments. Children lose an infinity of time in learning the dead languages and other trash of that kind, whereas, henceforward, it will only be necessary, according to your system, to give them an alimentary education, proper for the state for which they are destined. For example : for a young lad destined to live in the atmosphere of a Court, whipped cream and calves' trotters should be procured ; for a sprig of fashion, linnets' heads, quintessences of May bugs, butterfly broth, and other light trifles ; for a lawyer, destined to the chicanery of the Palace, or who would shine at the bar, sauces of mustard and vinegar and other condiments of a bitter and pungent nature would be required.

Those who desire to see more of the incidents of mere cookery may with advantage consult Kirwan's "Host and Guest," 1864, wherein abundance of such details will be found. We have all learned to appreciate the advantage of a well-cooked dinner, be

the viands ever so simple, and here,—I mean at the festive board of the O.V.s,—we all believe that a good dinner sharpens wit ; while (as Dr. Doran shrewdly remarked) a hungry man is as slow at a joke as he is at a favour ! *

In the “good old times” of which we hear so much, hospitality was one of the chief, I think I may say, *the* chief social characteristic. Saxon thanes and Norman lords gave hospitable entertainment to all comers. To entertain strangers as well as friends was a practical part of religion. The baronial hall, with its oaken walls and rafters, its broad tables, and its ample provisions, were at the

* Of the many good jokes concerning dining the following strikes me as one of the best. At a recent examination of Woolwich students, the following answers were given to the question, “Give the meanings of *abiit*, *excessit*, *erupit*, *evasit* :—

Abiit.—He went out to dine.

Excessit.—He took more than was good for him.

Erupit.—It violently disagreed with him.

Evasit.—He put it down to the salmon.”

service of the wayfarer. The rich man sat at the top, and the poor man at the bottom; Rank asserted itself by remaining above the salt-cellar and allowing Poverty to eat and drink below it. These early baronial halls presented not infrequently a very mixed company.

All sorts of people there were seen together,
All sorts of characters, all sorts of dresses :
The fool, with fox's tail and peacock's feather ;
Pilgrims and penitents, and grave burgesses ;
The country people, with their coats of leather ;
Vintners and victuallers, with cans and messes ;
Grooms, archers, varlets, falconers, and yeomen ;
Damsels, and waiting-maids, and waiting-women.

Stow, Hollinshed, and our other old chroniclers abound in records of great feasts and banquets, of merry-makings, masking and miracle plays,—a blending of hospitality and religion. The bills of fare enumerated many items no longer considered delicacies,—roast peacock, swans with brown gravy, cranes, boar's head, and nearly always a baron of beef. These, followed by Oriental

luxuries (as says John of Salisbury, who was a great authority on such matters), "from Babylon and from Constantinople, from Palestine and from Alexandria, from Tripoli, Syria, and Phœnicia." To adopt a poetic version,—

Hogsheads of honey, kilderkins of mustard,
Muttons and fatted beeves and bacon swine,
Herons and bitterns, peacocks, swans, and bustards,
Teal, mallard, pigeon, widgeon, and, in fine,
Plum-puddings, pancakes, apple-pies, and custards;
And withal they drank old Gascon wine.

Ben Jonson, in the *Alchemist*, still further expands the munificence of the Middle-age hospitality. Sir Epicure Mammon, gloating over his precious wealth, revels in a glorious dream of gastronomy. He says to his confidant :—

We will be brave, Puff, now we have the med'cine.
My meat shall come in Indian shells,
Dishes of agate, set in gold, and studded
With emerald, sapphire, hyacinths, and rubies,
The tongues of carp, dormice and camels' heels,
Boiled in the spirit of sol and dissolved pearl—
Apicius' diet against the epilepsy ;
And I will eat these broths with spoon of amber,

B

Headed with diamonds and carbuncle ;
 My footboy shall eat pheasants, calvered salmon,
 Knots, godwits, lampreys ; I myself will have
 The heads of barbels served instead of salad.

* * * * *
 For which I'll say unto my cook, There's gold,
 Go forth and be a knight . . .

But there was another side to this picture of sumptuous living. England throughout the Middle Ages was subjected to frequent famines, or periods of great scarcity, arising not only from bad harvests, but sometimes from warfare and domestic feuds. It was, perhaps on one of such occasions that Peter of Blois gained the experience of English hospitality which he has recorded in one of his letters, for this happened at Court :—

A priest or a soldier has bread placed before him which is neither kneaded nor leavened, and is made of the dregs of beer ; bread like lead, full of bran and slack-baked ; wine spoilt by being either sour or mouldy—thick, greasy, rancid, tasting of pitch, and vapid. I have seen wine set before noblemen so full of dregs that they were compelled to filter it through their teeth, with closed eyes and loathing stomachs ; the fish is four days old, the poultry stinks, and the flesh is carrion.

A recent French writer, M. J. J. Jusseraud, in his "*Les Anglais au Moyen Âge*," has given a vivid picture of English life in the Middle Ages. Thus in the fourteenth century the King's highway presented a strange picture in time of peace. The king himself moved from manor to manor with his great officers and the archers of the guard, and a host of purveyors and menials who cleared the country before them like an army of locusts. The greater barons followed his example, and shifted their swarming retainers from the castle to the manor-house or the country grange till the dues of their rustic tenants had all been received and consumed in kind. The monasteries stood open for wanderers of a poorer set, minstrels and "vagrom men," and serfs running away from work ; and too often for their comfort the monks had to administer the same hospitality to some rough baron with his men-at-arms, who preferred the cloister to the dirty and costly

inn. The humbler folk are content with the roadside tavern where the ale-wife

Breweth nappy ale
And maketh thereof port-sale
To travellers, and to tynkers,
And all good ale-drinkers.

Then we are shown the justices and serjeants riding the circuit to the county court, and the sheriffs with a pompous train and a host of halberdiers or javelin-men. The travelling musicians and minstrels, the German bands and minor poets of these days, pass towards Weyhill or Stourbridge Fair, and jugglers and tumblers in a motley company, ready to amuse the guests in the castle with mumming or strumming on the cithern, or with a stave of the song of Roland, or, "Little Geste of Robin Hood."

I have here availed myself of the language of the reviewer of this work (*vide Academy*, October 11, 1884), who adds :—

"When printing was invented and the regular theatre established, the minstrels

began to leave the roads ; but in the period with which the author deals they were a very important class, not merely from a literary point of view, but also because they helped almost as much as the begging friars to spread from village to village the new doctrines and feelings which were to demolish the feudal system."

LORD OF MISRULE.

There was an institution associated with the festivities of the Middle Ages of a peculiarly interesting description. It was the custom to elect a director or controller of the sports, and he bore the title of the "Lord of Misrule." It was his business to determine to what extent the hilarity should be carried ; at all events, to decide when it should stop. I think the idea a very good one. We have a modification of it in the modern office of "Master of the Ceremonies." In Scotland, the name given to this functionary was "Abbot of Unreason," an office pro-

hibited in 1555. Stow says : " At the feast of Christmas in the King's Court, there was always appointed, on All-Hallow's Eve, a master of mirth and fun," who remained in office till the Feast of Purification. A similar " Lord " was appointed by the Lord Mayor of London, the Sheriffs, and the chief nobility. Stubbs tells us that their mock dignitaries had from twenty to sixty officers under them, and were furnished with hobby-horses, dragons, and musicians. The first went to church with such a confused noise that no one could hear his own voice !

ROYAL PURVEYORS.

It needs to be noted that during the royal progresses, and, indeed, at all times in the vicinity of the Court, the king's purveyors had priority of the market—that is, no one could be supplied until the royal larder had been sufficiently replenished ; then, in turn, came the privilege of the nobles ; and,

finally, ordinary people were to have the option of what remained. In many cases a bell was rung when the market was declared open to all comers. The subject of the custom of markets is far too wide and too interesting to be entered upon here. In this connexion were various laws against fore-stallers, regrators, and middle-men generally—a crusade which seems on the point of reviving, and not without some reason, when we see systematically destroyed thousands of tons of fish, suitable and beneficial as food for the masses, simply that the “price may be kept up,” and one of Nature’s bounties be thus converted into a luxury.

ROYAL PROGRESSES.

If I desired to descant on this occasion simply upon banquets to the rich, what more easy than to follow some of the “royal progresses,” such, for instance, as those of Queen Elizabeth, who lived in an age of princely

hospitality, and availed herself very thoroughly of it ; or to recount the entertainment given to the queen of James I. and to Prince Henry at Althorpe, on Saturday, "being the 25 day of June, 1603." Or if I desired to seek instances in foreign lands, is there not at hand "a true relation a Iovrnall of the manner of the arrivall and magnificent Entertainment giuen to the High and Mighty Prince Charles, Prince of Great Britaine, by the King of Spaine, in his Court at Madrid. Published by authority M.DC.XX.III."; and more of the same sort, without end?

YEOMANRY MIDDLE CLASS.

While we are apt to associate hospitality chiefly with royalty and nobility, I doubt if any more genuine and general hospitality was ever shown than that practised by the old English yeomanry. Their houses were ever open to the merchant and the general

wayfarer, as the religious houses were open to the ecclesiastics and the indigent :

Therein he them full fair did entertain,
Not with such forged shows as fitter been,
For courting fools, that courtesies would faine,
But with entire affection and appearance plain.
SPENSER'S *Fairy Queen*.

Goldsmith in his "Deserted Village" aptly describes a hospitality of a yet more humble grade :

The broken soldier, kindly bade to stay,
Sat by his fire, and talk'd the night away ;
Wept o'er his wounds, or, tales of sorrow done,
Shoulder'd his crutch, and show'd how fields were
won.

Pleased with his guests the good man learn'd to
glow,
And quite forgot their vices in their woe.

So in his "Traveller" he gives a further pleasant picture of middle-class hospitality, in which he himself, as we may well suppose, from his rambling disposition, as sometimes from his necessities, had largely shared :

Blest be the spot where cheerful guests retire,
To pause from toil, and trim their evening fire :

26 *Rights, Duties, Obligations, and*

Blest that abode, where want and fain despair,
And every stranger finds a ready chair :
Blest be those feasts with simple plenty crown'd,
Where all the ruddy family around
Laugh at the jests or pranks, that never fail,
Or sigh with pity at some mournful tale,
Or press the bashful stranger to his food,
And learn the luxury of doing good.

Yet another view of the generality of this hospitality is to be gained from a perusal of the works of John Taylor, "the Water Poet," *vide* his "Penniless Pilgrimage," &c. &c.

Those "Hospitals of Noble Poverty," which were founded by pious donors in various parts of the kingdom, embodied an excellent idea, suited to the times in which they prevailed. No one was to ask and not receive ; but no obligation was implied. I have myself knocked and received my dole of bread and very small beer at the Hospital of Holy Cross near Winchester,—the only one of its class now remaining in this country, I believe,—and walked away with a spirit of independence which I assume

was the design of the donor : no questions asked or answered.

HOMERIC PERIOD.

This latter circumstance carries the mind back to the "Homeric period." When a stranger came to a house, he was always entertained with a warm bath for his "poor feet," and with food and wine. He was never (*vide* Homer's poems) rudely, or even civilly, questioned as to his name, country, and business, until his bodily wants had been carefully attended to. It was not, indeed, until the cloth was removed, the dessert put upon the table, and the wine-cup passed round, that the questions were put—"Who are you?" "Whence come you?" "What is your city?" "Who are your parents?" I will not venture to suggest that the heroes of the Homeric age learned these phases of true hospitality from the Order of O.V.'s which prevailed in that

somewhat remote period; but I can truly record that these are the gentle practices which prevail amongst us here—except that we do not provide straight-faced, demure Greek maidens with foot-pans of purely classic form. It would not, in these degenerate times, be deemed decorous to do so!

EASTERN NATIONS.

With the early Eastern nations the practice of hospitality was universal, and was regarded as a duty. If we turn to the Bible, we are told by St. Paul (1 Tim. iii. 2) that “a bishop should be . . . given to hospitality”; again (Titus i. 8) he is to be “a lover of hospitality”; while in Rom. xii., 13, “distributing to the necessity of saints” is spoken of as a duty. In Heb. xiii. 2, “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares”; so in 1 Peter iv. 9, “Use hospitality one to another, without grudging.” The

instances of hospitality recorded in the same book are numerous, see especially Gen. xviii. 4-8, xix. 2, xxiv. 31; Exodus ii. 20; Judges xix. 15-21; Job xxxi. 32; Acts xvi. 2-15.

GUILDS.

I have said that hospitality lent its influence to our institutions. This fact I desire now to illustrate. This may be best done by quoting a few of the early guild-ordinances—these guilds being the great social institutions of the Middle Ages.

Thus the ordinances of the Guild of Berwick-on-Tweed, under date 1283-4, provide (*inter alia*): "Whosoever shall fall into old age or poverty, or into hopeless sickness, and has no means of his own, shall have such help as the Alderman, Dean, and Brethren of the Guild shall think right, and such as the means of the Guild shall enable to be given."

The ordinances of the Village Guild of Kyllyngholm (Lincolnshire), under date 1310, included one to the effect that if any guild-brother had a guest, and could not buy ale, he should have a gallon of the guild's best brewing !

Amongst the ordinances of the Guild of St. Benedict, in St. Botolph's Town (Boston), in force during the fourteenth century, was the following :—"At the feast, when ale is poured out, prayer shall be said, and tankards of ale shall be given to the poor."

There are hundreds of similar regulations scattered through the guild-ordinances of our cities, towns, and villages. In some measure these partook of charity, but of a charity originating in hospitality, and partaking the essential qualities of mercy, which

. . . droppeth as the gentle rain from heaven
Upon the place beneath : it is twice bless'd ;
It blesseth him that gives, and him that takes :
'Tis mightiest in the mightiest.

Merchant of Venice.

CORPORATE HOSPITALITY.

To the hospitality of the guilds may be traced that larger and more expansive hospitality which is exhibited by our City Companies in London, and by the various provincial corporations of our land, of which the annual feast of the Company of Cutlers at Sheffield may be taken as a type. These corporations have been developed from the early craft-guilds, and the feature of hospitality has been retained and expanded. It was the early custom of corporations to entertain distinguished visitors ; and I believe that such civilities had much influence upon the early development of our trade. Merchants who came and were entertained by the Corporation of London in its far-famed Guildhall, or by the Trading Companies in their lesser halls, returned to their own countries deeply impressed with the wealth and munificence of England. Those who are

now intent upon pulling down the glory of the Corporation of London and the associated companies would do well to remember these things.

There was another form of corporate hospitality which was extended to royalty and to distinguished ambassadors and others, and this was to offer them supplies of food while on their journey or progress through the country. Thus the city of Oxford, when royalty was approaching, usually sent out by its principal officers supplies for the royal larder, viz., five oxen, as many sheep, veales, lambs, and sugar-loaves. On the occasion of Elizabeth's visit in 1566, the old custom was so far departed from that, instead of supplies in kind, £40 in old gold was presented in a silver-gilt cup, value £10—*vide* "Records of the City," p. 314.

"HOSTES."

It has to be remarked that the word

“host” is derived from *hostis*, an enemy. This implies that even foes may have claim to courtesy and support; and, indeed, the ordinary usages of warfare enforce this view. But there is a still deeper significance underlying the association of ideas than this. In earlier times, when foreign merchants came to this country to trade, they were not allowed to take up their residences promiscuously,—even if there had been facilities for their doing so, which usually there was not;—they were placed under the personal supervision of selected persons, who might not only facilitate the objects of their visit, but who should be held responsible for the good and safe conduct of such strangers while in our cities and towns.

There is at least one direct enactment upon this subject, dating back to 1404, viz., 5 Henry IV., chapter 9, as follows:—

And also it is ordained and stablished that in everie citie, towne, and port of the sea in England, where

34 *Rights, Duties, Obligations, and*

the saide merchants, aliens, or strangers be or shall be repairing, sufficient hoostes shall be assigned to the same marchants by the Maior, sheriffes, or bailiffes of the said cities, townes, and portes of the sea: and that the said marchauntes, aliens, & strangers shall dwell in none other plase, but with their said hoostes so to be assigned, and that the same hostes so to be assigned shall take for their travaille in the maner as was accustomed in olde time.

“As was accustomed in olde time.” This means a great deal: the practice had long been so, and was now confirmed by Act of Parliament.

The ancient “Host-house” in Great Yarmouth, used for the “hostes” who attended the great Fish Fair,—the “Fair of the Seas,” held on the sands here, before the present town was built,—is still standing. In the town of Newcastle-upon-Tyne, the “hoastmen” became constituted into a guild or fraternity from a very early period—indeed, from “time immemorial”; and by the Charter of Elizabeth to the borough, called the “Great Charter,” they became incorporated under

the title of "Governor, Stewards, and Brethren of the Fraternity of Hoastmen in the Town of Newcastle-upon-Tyne," with a common seal. The stranger who arrived in the port of Tyne to buy coals was called "the oaste." The oaste, or hostmen, in time, became the mediators between buyers and sellers, and had a recognised percentage, or toll, on the coals purchased. By the 10 Henry VIII., the hoastmen were prohibited from buying goods of their hosts. On the 7th March, 1662, this Company of Hoastmen made an order, "That head-fitters, inhabitants of Sand-gate, may take in oasts in their own houses between six o'clock at night and six in the morning, and not elsewhere without the walls of the town." The guild is still in existence.

The customs of the City of London regarding its merchant-strangers and their safe keeping are full of interest.

From the word "hoste" also comes *hostel*,

hoste-house ; and from the practice of entertaining and guarding our hests also originated our hotel system.

HOSPITALS.

The word *hospital* has a somewhat wider signification. It is to be traced from the Latin *hospes*, a guest, being originally a house of entertainment for pilgrims. But as taverns came into fashion,—that is, houses where guests systematically paid for their entertainment,—the hospitals, which had usually been founded for religious uses, came to be resorted to by the sick and infirm only. The original house of entertainment, in fact, became an asylum for the sick and wounded.

TAVERNS.

The growth of *taverns* in the sense here spoken becomes a matter of interest. "In the reign of king Edward the Third, *only three taverns* were allowed in London—one

in Chepe, one in Walbrok, and the other in Lombard Street."—SPELMAN. This monarch enacted that they should be subject to inquiry, 1353. The *Boar's Head* in Eastcheap existed in the reign of Henry IV., and was the rendezvous of Prince Henry and his dissolute companions. Shakespeare mentions it as the residence of Mrs. Quickly and the scene of Falstaff's merriment (*Henry IV.*). In 1552-3 (7 Edward VI.), the number of taverns was restricted to forty in London, eight in York, four in Norwich, three in Westminster, six in Bristol, three in Lincoln, four in Hull, three in Shrewsbury, four in Exeter, three in Salisbury, four in Gloucester, four in Chester, three in Hereford, three in Worcester, two in Southampton, four in Canterbury, three in Ipswich, three in Winchester, three in Oxford, four in Cambridge, three in Colchester, four in Newcastle-upon-Tyne. In ancient Rome there were taverns, and they were under legal regulation.

The Vintners' Company was established in London as early as 1437. Some of the early regulations regarding the price of beverages were very quaint. I will give one instance (1603): "None shall sell less than one quart full of the best beer or ale for 1d., and two quarts of the smaller sort for 1d."

The business of victuallers is an ancient one in England. The union of this trade with that of vintners seemed to give rise to the modern notion of taverns. The spread of the latter became very rapid towards the close of the sixteenth century, and early in the seventeenth; for when power was granted to Sir Giles Mompesson and Sir Francis Mitchel, in 1621, to *license* public-houses, the number in England was found to be about 13,000! But since that period the growth has been even more prodigious. In 1790, there were 76,000 public-houses. In 1850, there were, in England, 59,335; Scotland, 15,081; in Ireland, 14,080; total in United Kingdom,

88,496. In 1858, no less than 127,352 licences were issued for the sale of beer, cider, and perry, in the United Kingdom, producing a direct revenue of £304,688; add to which 93,936 licences for the sale of spirits, issued in most cases to the same houses, and producing a further revenue of £560,557,—the set-off on the other side of the account being poor-houses, prisons, lunatic asylums: cost unknown! The licensed victuallers in the United Kingdom in 1872 numbered 99,465, while between 100 and 150 millions sterling were computed to be invested in the brewing and liquor trade in our islands. Pardon this little flight into my favourite region of statistics. Moral: out of such small beginnings are such mighty results developed, where the wants of the multitude come into play.

HOSPITALLERS.

But is there not yet a word to be said regarding the ancient Orders of *Hospitaliers*,—

a term first applied to those whose duty it was to provide *hospitium* (lodging and entertainment) for pilgrims? The most noted institution of the kind was at Jerusalem, which gave its name to an order called the Knights Hospitallers. This order was first called that of the Knights of St. John at Jerusalem; afterwards they were styled the Knights of Rhodes, and then Knights of Malta, because Rhodes and Malta were conferred on them by different monarchs. It was during the periods of the Crusades—that wonderful European movement of Christianity and fanaticism combined, which, originating in the eleventh century, continued until near the close of the thirteenth,—in which the Orders of Hospitallers took their origin; and it is interesting to know that many of the fine monasteries which were founded on the banks of the Danube, for the entertainment of the Crusaders in their march to Palestine, still exist and flourish in the present day.

Those who would know more on the subject should read the "Life, Letters, and Journals of George Ticknor" (second edition, 1876), who visited the region in 1836. Here is his account of one—the monastery of M \ddot{o} lk, which stands on a rock rising perpendicularly from the river :

. . . We wished to see it, and had therefore brought letters which insured us the hospitality and civility of the monks ; a hospitality and civility, however, I ought to add, which is freely granted to all who have any pretensions to ask them. We drove directly through the two spacious courts, round which their monastery is built, and, passing under a noble archway, stopped at the bottom of a flight of marble stairs, which would have done honour to a palace. A servant appeared instantly and showed us to a suite of very large, richly-furnished rooms, where the old "guest-master" appeared immediately afterwards—a venerable, gentle old man of seventy-six—and begged us to make ourselves entirely comfortable, and to command whatever we wanted. . . . When we had refreshed ourselves, the guest-master carried us to see the monastery. First he showed us the apartments of the Prelate, now absent. There were thirty-five rooms, with a chapel. . . . Then we went through the guest-chambers, or a part of them—for there were no less than sixty in all ; many of them like those we occupied, opening into a beautiful cloister,

paved with marble, and 900 ft. long, and all of them comfortably furnished. We went to the library, a grand room almost entirely of marble, about 60 ft. high, with 20,000 volumes, where the librarian was ready to receive us most civilly; and to the church, a fine piece of architecture entirely of marble, and capable of holding 5,000 or 6,000 persons.

It was now nearly dinner-time, and we returned to our rooms to rest. . . . At twelve o'clock this kind old guest-master and the librarian came for us, and we went with them to the refectory of the dignitaries of the monastery, another enormous room, 50 or 60 ft. high, and of marble, where about a dozen persons dined. The order is Benedictine, and there was no ceremony. As we approached the table, all stopped to ask silently a blessing, each for himself. We then sat down to a simple good dinner of five or six courses, with a bottle of wine for each person. After it was over and we rose, all paused an instant to return thanks, the monks crossed themselves, and we bowed and courtesied all round. The monks were pleasant at dinner and intelligent. . . (ii. p. 18.)

There are many more details of these famed historical Austrian and Hungarian hospices. *Hungarian* hospitality sounds at the moment like an anachronism.

SUMPTUARY LAWS.

But I must return to England. The growth

of corporate and ecclesiastical hospitality led up to the enactment of the Sumptuary Laws of the fourteenth century, and these continued in force down to the reign of Henry VIII. They were designed to repress excesses in furniture, in dress, in feasting, &c.; and they constitute a remarkable chapter in our social history. We, indeed, were not the first nation which had deemed such restrictions necessary. The Spartans, under Lycurgus, about B.C. 881, enacted severe laws against luxury. Those of Zaleucus, B.C. 550, ordained that no sober woman should go attended by more than one maid in the street, or wear gold or embroidered apparel. The *Lex Orchia* among the Romans, B.C. 181, limited the guests at feasts, and the number and quality of the dishes at entertainments. It also enforced that during supper, which was the chief meal—*κοινή, cœna*, the common meal—among the Romans, the doors of every house should be left open.

The English Sumptuary Laws were not repealed until the reign of our present Queen (1856), and I propose to look a little further into them.

CLERICAL ORDERS.

Edward II. had indeed commenced some reform in the matter of feasts among the clergy. Here is a writ issued to the Sheriff of Kent, during the Feast of Saint Agapetus the Martyr, in 1316 :

“Edward by the Grace of God, &c., to
Shiriffes of Kent greet yng.

“Forasmuch as through to outrageous and vnmeasurable seruices of measses and meates, the which great personage of our realme at this tyme haue made and used to make, and yet do make and vse in their houses, and herevpon other meaner men of the same realme, for whom it is not conuenient to take vpon them such thynges, do endeuour and enforce themselues to counterfaite the Great

Estates in doyng such outrages, farther than their state requireth: and besydes this, because many idle persons, vnder colour of mynstrelsie, and going in messages and other faigned busines, haue ben and yet be receaved in other mens houses to meate and drynke, and be not therewith contented, yf they be not largely consydered with gyftes of the lordes of the houses: many ylls are come to the sayde realme, both to the apayrynge [impairing] of the good health of mens bodies, and also to the destruction of the goodes of the realme, and to the great dicay and impouerishment of the sayde realme: we wyllyng to restrayne such outragious enterprises and idlenes, and the yiles that myght chaunce thereof, and to take them cleane awaye so farre as we may by the assent and aduise of our counsell, haue ordeyned, that the fourme which foloweth be holden and kept touchyng the thynges aboue written:

“First, that the Great Lordes of the realme cause not to be serued in their houses aboue two courses of fleshe, of foure kyndes of flesh, that is to say, the one and the other double, without any more, sauynge that the Prelates, Earles, and Barons of the greater sort of the lande may have one measse betwene, of one sort of flesh at their table yf they lyst. And likewise that they make vpon the fyshe day their seruice of two courses in foure kindes of fyshe without any more, or one measse betwene of one kynde of fyshe, yf they lyste, and that whosoever shall do otherwise, be greuously punished by our officers. And lykewyse that to the houses of Prelates, Earles, and Barons, none resort to meate and drynke, unless he be a mynstrel [*θεῖος ἀοιδός*, the divine bard] and of these minstrels, that there come none except it be three or four minstrels of honour at the most in one day, vnlesse he be desired of the lorde of the house. And to

the houses of meaner men, that none come unless he be desired, and that such as shall come so holde them selues contented with meate and drynke, and with such curtsie as the maister of the house wil shewe vnto them of his owne good wyll, without their askyng of any thing.

“And yf any one do agaynst this ordinance, at the ferste tyme he to lose his minstrelsie, and at the seconde tyme to forswear his craft, and neuer to be receaved for a minstrell in any house. Lykewise that no messenger, nor corrouer, come to any house to eate and drynke, yf he bring not his maisters male [mail] or haue some certaine message to do to the maister of the house. And concernyng archers and other idle men, that none come there unlesse he be desired of the maister.

“And we forbid under pain of our greuous forfeiture, that no man receave them to meate and drynke, contrary to the fourme

of this ordinaunce. And therefore we commaunde you, and earnestly enioyne you, that you cause the thinges abouesayde to be published in cities, boroughes, market townes, and other places within your bayliwiche, where you shall see it meete to be done, and the same earnestly to be kept vpon the paynes aforesayde.

“Yeuen at Langley the vi. day of August, in the ix. yere of our reigne.”

There was appended to this writ or proclamation the following “Christus” :—

“As it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man. (Math. xxiv.) There were eatyng and drynking, &c., even unto the day that Noe entred into the Arke, and the flood came and destroyed them all. Lykewise in the dayes of Lot, they were eatyng and drynkyng, &c. But the same day that Lot went out of Sodome, it rayned with fire and brymstone from heaven, and

destroyed them all: even thus shall it be in the day when the Sonne of man shall appeare."

In Strype's "Life of Archbishop Parker" it is recorded (vol. iii., p. 117) as follows:—

"In the yere of Lord M.D. xli. [1541] it was agreed and condescended vpon, as wel as by the common consent of both Tharchbishops and most part of the Bishops within this realme of Englande, as also of divers graue men at that tyme, both Deanes and Archdeacons, the fare at their tables to be thus moderated.

"First, that Tharchbishop should neuer exceede vi. divers kyndes of fleshe, or vi. of fishe, one the fishe dayes; the Bishop not to exceed v., the Deane and Archdeacon not above iiij., and at other vnder that degree not above iii. Provided also, that the Archbishop might have of second dishes iiij., the Bishop iii., and al others vnder the degree of Bishop but ii. As

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custard, tart, fritter, sauce, cheese, or apples, peares, or ii. other kyndes of fruits. Prouided also that if any of the inferiour degree dyd receave at their table any Archbishop, Bishop, Dean, or Archdeacon, or any of the laitie of lyke degree, vidz Duke, Marques, Earle, Vicount, Baron, Lorde, Knyght, they myght have such provision as were meete and requisite for their degrees.

“ Prouided alway, that no rate was limited in the receauyng of any ambassadour. It was also prouided, that of the greater fyshes or fowles there should be but one in a dishe, as crane, swan, turkey cocke, hadocke, pyke, tench : and of lesse sortes but two vidz capons two, pheasantes two, conies two, woodcockes two. Of lesser sortes, as of partriches, the Archbishop iii., the Bishop and other degrees vnder hym ii. Of blackburdes, the Archbishop vi., the Bishop iii., the other degrees iii. Of larkes

and syntes, and of that sort but xii. It was also provided that whatsoever is spared by the cutting off of the olde superfluitee, should yet be provided and spent in playne meates for relieuyng of the poore."

There is appended the following: "Memorandum, that this order was kept for two or three monethes, tyll by the disusyng of certain wyful persons, it came to the old excesse."

Strype in the same work laments the falling-off among the clergy of the "duty of hospitality."

In the Decrees published in 1555 by order of Cardinal Pole, there was the following :—

"5. The example of lyfe is a certain effectuous kynde of preachyng. Therefore all Bishops, and all other Prelates of the Church, be monished and commaunded to lyue soberly, chastely, and godly, abstaynyng not only from all euyl, but also from

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all shewe of euyl: that their persons, houses, families, tables, implements of house, may be worthyly called a mirror of modestie and frugalitie. Whereupon the vse of precious and sylke garments be forbydden them. At their table whatsoever guest there be, shall be set no more than three kyndes of meate, or at the most foure, which is in the respect of the qualitie of this tyme graunted by pardon and indulgence, rather than by allowance, besydes fruite and banquettyng dishes. As for further furnyshyng of their table, let it be, readyng of holy bookes, and godly communication."

To which was appended the motto,
"*Cavete à crapula et ebrietate.*"

HOSPITALITY—SINS OF LONDON.

Amongst the Sins of London which were enumerated by the Rev. Thomas

Vincent,* as having led directly up to the Plague of 1665 and the Great Fire of 1666, was one associated with hospitality and feasting generally. I will quote the exact words of the author :—

An Eleventh Sin of London, is fulness of Bread, or intemperance in Eating: This was another of the sins of *Sodom*. God did feed *London* with the finest of the Wheat, and gave plenty of Corn, and Flesh, and other Provisions; but how have they abused Plenty by their Intemperance and Luxury! O the excessive Feasting in Halls, and private Houses of them whose Estates have been more plentiful! What indulging hath there been to the Appetite, as if self-denial in regard of the Appetite were no duty, or an Enemy, and with the Poor, to be shut out of doors! What

* “God’s Terrible Voice in the City: wherein you have,—I. The Sound of the Voice, in the narration of the two late Dreadful Judgments of Plague and Fire inflicted by the Lord upon the City of London, the former in the year 1665 and the latter in the year 1666. II: The Interpretation of the Voice, in a Discovery (i.) of the cause of these Judgments, where you have a Catalogue of London’s Sins; (ii.) of the Design of these Judgments, where you have an Enumeration of the Duties God calls for by this Terrible Voice.” By T. V . . . Printed in the year 1667.

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curiosity of Palat, and daintiness have many in *London* had, so that Air, Earth, Sea, must be ransackt to please them, and all would not do? What loathing have they had of ordinary food? Many good creatures of God must be cut and mangled, and spoiled, to make them new dishes; which how-ever pleasing, have but spoiled their stomachs, and bred diseases in their bodies. Some have not eaten much, but have been so choice, that scarce any food hath pleased them; and that not sickness of body, but wantonness of minde: others have been pleased with their food and over-pleased, and all their pleasure hath been therein; All *whose God*, as the Apostle speaks, Phil. 3, *Hath been their belly*. Such like the Rich man, Luk. xxvi. 10 *Have fared sumptuously and deliciously every day*; O the excessive cost that some have bestowed upon their Tables daily! O the excessive time that hath been wasted in pampering the flesh! What rioting and banqueting hath there been daily in *London*, many feeding themselves without fear, as if gluttony were not any sin at all? How many have been like fed horses in the city, or like fatted Oxen, who, as the Apostle *James* speaks, *have lived in pleasure and been wanton, and nourished themselves as in a day of slaughter*, James v. 5, and as Hos. xiii. 6, *According to their pasture so were they filled, and their heart was exalted, therefore have they forgotten me*.

This kinde of Intemperance (our author continues) hath so strangely brutified many, that they have been even degenerated into Beasts, only that they have been more unuseful; for hereby they have unfitted themselves for all kinde of service, as if they were

born only to eat : but withal they have prepared themselves for those ruining and slaughtering judgments which have come upon the City (pp. 113-4).

POOR LAW.

When the practice of indiscriminate hospitality—for such, in fact, it was,—became abrogated by the abolition of the Religious Houses after the Reformation, it was regarded as necessary to institute what is now our *Poor Law*,—that is, a provision that those who did not, as well as those who could not, work should not absolutely starve. There was, in fact, to be systematic instead of promiscuous hospitality. By the Common Law it was provided that the poor were to be maintained by parsons, rectors of the Church, and parishioners, “so that none should die for default of sustenance.” This had been so far modified by 23 Edward III. (1349) that it was prohibited to give alms to a beggar able to work. By 15 Richard II. (1392) impropiators of the tithes were obliged to

contribute a yearly sum to the poor. In 1535, Henry VIII. passed a more stringent law in favour of the poor ; while in 1601, by 43 Elizabeth, the burden of maintaining the poor was thrown directly upon the parishes. It may be said, then, that we owe the Poor Law directly to our national instincts of hospitality.

FOREIGN NATIONS—SAVAGE TRIBES.

Africa.

But the rights of hospitality are by no means confined to Great Britain or even to Europe. They prevail largely in Africa—I do not mean at the cannibalistic feasts, where a fine plump white missionary (if there are such dainty morsels still existing there) would be considered fine food for the coal-black gods ; and whereat the dusky maidens (at least) of the neighbouring tribes might be invited to come and take, not pot-luck, but certainly a

prime cut. On the island of Zanzibar are living great numbers of the Khojahs, who constitute the most numerous and influential of the Moslem natives of India, whence these have migrated. This race, or caste, although, and perhaps because, destitute of the comforts of home-life, supply the vacuum by many public gatherings and festivities. The members of this class resident in any particular locality constitute themselves into a *Jumaat*, and on the Friday of every week (not the first Friday in every month, like some other wild tribes have selected for like celebrations !) the several individuals of the Khojah community are expected to meet in a public building, set apart for the purpose, and among other duties to partake of food, or indulge in a substantial meal, as they may feel inclined. The head of the *Jumaat* is elected annually, and he holds office for one year, his functions being something like those of chief magistrate or lord

mayor ; or, more to the point, like those of *our* chief and respected "Oddship"! His duties are honorary, and both onerous and expensive, as the responsibility of the weekly and all other feasts falls upon him, in addition to many other functions, such as that of registrar. He supplies the provisions of the feasts, according to a scale fixed at the time of his acceptance of office, and sufficient merely to cover expenses. It very frequently happens that, on account of a rise in the price of provisions, a very heavy loss is sustained. These feasts (differing from ours, where the guests are few and select) are attended by the entire community, and the majority make a thoroughly substantial meal, more especially the juveniles.

I may add a few more details to this veritable episode in the history of African (and probably also of Asian) hospitality. In addition to the stated weekly feast, there are many others in connexion with deaths and

marriages (matters we also here take very especial account of), on which occasions (with them) a feast is held to be necessary. Such feasts, however, vary in magnitude, according to the circumstances of the relatives, from a few bags of cooked rice to a series of expensive repasts often extending over several days, and sometimes for one or two weeks; wherein it must be admitted that they altogether eclipse the honourable but more frugal order of the Odd Volumes !

There are yet a few additional details of much interest concerning our Asiatic and, by expansion, African prototypes. Rich and prosperous men frequently entertain the entire community on special occasions. (Such has happened more than once in our little community.) The poorer classes habitually frequent such entertainments, and to them the feast constitutes the principal meal of the day. The community spends a considerable portion of its wealth in this way,

and the custom is not without special and important advantages. At the Jumaat they meet on common ground, and a kindly feeling between the individual members is engendered. They take care of their own poor, and exercise a supervision over the conduct of all, besides looking after the interests of the whole as a class. Members who are a disgrace to them by their conduct may be expelled from the Jumaat, but such are generally quietly removed out of the island and sent to India, their native country. On festive occasions, such as marriages or holidays, there is great display of wealth in female dress and ornaments (a point of civilisation to which our Sette has not yet aspired), silks and satins of decided lines and patterns, massive gold bracelets, anklets, and necklaces being worn; but (it is added) the common attire is of a very plain and inexpensive material. I suspect this may literally be so, as is the case with the South

Sea Islanders, *vide* "The Earl and the Doctor: South Sea Bubbles."

When I say that the account which I have here quoted was written by Dr. James Christie, for many years physician to H. H. the Sultan of Zanzibar, it will be admitted that the opportunity for full knowledge of the subject treated of was unbounded. The work wherein these details appear is one of admitted authority.* There are in these customs some other points of resemblance to the social practices of our own distinguished Sette, to which I did not call individual attention. I hope, some day, if I am ever enabled to carry out my design of extended Eastern travel, to drop in to one of these dusky festivals, to become the special "guest" of some one for the occasion, and hear my praises lauded, after our own admirable practice, to my heart's content. I will

* The title of this work is "Cholera Epidemics in East Africa." Macmillan & Co., 1876. pp. 341-2.

only further remark that these said veritable Khojahs (in our own familiar parlance, "codgers") have one advantage over us in the matter of the lady attendants at their feasts—they can go into the bazaars* and buy, or hire, such as they need for the particular occasion !

BARBAROUS TRIBES—MARRIAGE FEASTS.

Other barbarous tribes have notions of marriage feasts, and varied instincts of hospitality. Thus the Samoyedes, who are a nomadic tribe of the Mongolian race, chiefly confined to Siberia, conduct their marriage ceremonies as follows :—The suitor, having been accepted by the father and mother of the girl with slight drinking ceremonies—the drink then being brought by the young man,—he returns a few days later to the *choom* [*i.e.*, tent], accompanied by his retinue of servants, &c. These latter remain out-

* I believe the Slave-market at Zanzibar has been abolished.

side the *choom*, while he enters and seats himself by the side of his lady love. The father hands the young man a glass of *vodka*; he drinks half, and hands the half-full glass under his left arm to the girl, who finishes it. The father then gives his daughter a glass of *vodka*, who in like manner drinks half of it, and presents the remainder with her left hand under her right arm to her lover, who drains the glass. After this, the father hands a piece of raw flesh to the young man, who eats it, and then takes a piece from the floor, eats half, and presents the other half under his left arm to the girl to finish. She, in her turn, takes a piece of raw flesh from the floor, eats half, and likewise hands the other half under her right arm for the young man to finish. Then follows the general feast, "the eating and drinking that, in barbarous, as in civilised nations, is considered necessary to ratify the ceremony,"—*vide* Seebohm's "Siberia in Europe" (1880, pp. 74-75).

CONCLUSION.

The subject of Hospitality is seen to be a large one. I have been able on this occasion but to scratch up a little of its surface. A great field of investigation lies behind, waiting for the worker to enter upon it. I have, indeed, done something beyond what here appears towards a larger investigation. I do not know that I shall ever be able to advance much further with it. The range of inquiry extends from the "pipe of Peace" proffered by the noble savage, to the "pipe of Wine," nurtured and carefully tended by the cultivated white man. The customs of all ages and nations have a bearing upon it. One of the noblest instincts of our race is that which prompts hospitality. Hospitality is a prominent feature with our "Sette": *ergo*, we practise one of the noblest instincts of our race! Need I say more on this occasion?



A

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"The writings of the wise are the only riches our posterity
cannot squander."—*Charles Lamb.*

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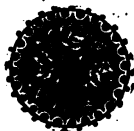
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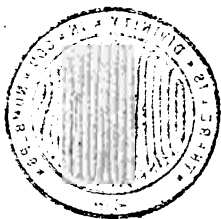
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